

The South African Outlook

JULY 1, 1961.

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The South African Outlook

"Because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved."
—St. Matthew, 24. 12-13.

Inauguration of the Republic.

The Republic of South Africa was inaugurated on 31st May. It is worthwhile to recall that the Preamble of the Constitution Act reads:—"In humble submission to Almighty God, Who controls the destinies of nations and forges the history of all peoples, Who gathered us together from many lands and gave us this our own, Who has guided us generation after generation, Who has wondrously delivered us from the dangers that beset us; conscious of our responsibility towards God and man; convinced of the necessity to foster the growth of a unified nation, to safeguard the integrity and freedom of our country, to secure the maintenance of law and order, to further the contentment of our people and their spiritual and material welfare; accepting our duty to seek world peace in association with the other peace-loving nations of the world; praying that the Republic will strengthen unity among our people and further the development and advancement of our land; charged with the task of founding the Republic of South Africa and giving it a Constitution best suited to the traditions of our land; the Queen, the Senate and the House of Assembly of the Union of South Africa enact as follows"

In opening the meeting of the Transvaal General Synod of the Nederduitse Gereformeerde Kerk, the Moderator, the Rev. A. M. Meiring declared it must be remembered that in dealing with the racial problem "we are dealing with people—and the heart of the people is love." He said that the non-whites expected five things

from the Church: leadership, consultation, responsibility, practical help, and—most of all—love.

"We should take these words to heart," he said. "Love bridges so many things. Love takes account of sickness, worries and domestic needs of the other man. Love seeks the best, even in provocative circumstances. Love does not speak from a height, but is willing to listen." "How far have we progressed in this?" Mr. Meiring asked. "Let everyone give the answer to himself and, if need be, with humility. We live in a country where rapid social changes take place, shaking the Bantu to his foundations. We must look around us and see what there is to be done—and do it quickly. The future is unpredictable, fraught with many dangers. But if we stand by the Word of God, our perplexity will turn to opportunity."

We venture to think that if all in high places would remember the words of the Preamble and Mr. Meiring's statement, the future of our country would be brighter than it is.

The Bantu Education (Amendment) Bill.

This Bill, which was introduced and has been passed in the Senate, seeks to remedy oversights in the original Act (No. 47 of 1953 as amended by Act 33 of 1959) in respect of (1) the persons exercising authority under the Act, (2) the schools requiring registration under the Act, and (3) the application of conditions to certain schools, school committees and school boards. The first clause of the Bill extends the definition of "Secretary for Bantu Education" (which includes the Deputy Secretary and any Under-Secretary for Bantu Education) by the addition of the words "and any officer in the Department of Bantu Education designated by the Minister." Much objection was raised in the Senate to this extension as placing authority in the hands of any clerk in the Department. The Minister explained that it was intended to devolve certain responsibilities upon the Regional Directors. To this the opposition would have raised no objection if this designation had been inserted in the Bill. There has often been cause for complaint that matters of routine have had to be sent to Pretoria which could have been more expeditiously and more competently dealt with by the Regional Directors, who are naturally more cognisant of local conditions and personalities. There was, however, the opposition

claimed, no precedent for such a wide extension of powers as the proposed addition suggested. These objections were defeated in a straight party division and the words complained of still stand in the Bill which is now going through its stages in the Assembly.

In regard to registration of schools, the Department, acting, as was thought under the provisions of the principal Act, exempted from registration by the following regulation :

"Any class of school, college or institution which is instituted, continued or maintained by a church which is recognised by the Government, exclusively with the purpose of training persons as ministers or evangelists, or any Sunday School which gives religious training is regarded as being properly registered for the purposes of the Act and these regulations." According to the law advisers, such exemption was *ultra vires* because provision was made in the principal Act only for registration and not for exemption and the regulations cannot go further than the principal Act allows. The Amending Act now takes power to "provide for the exemption from registration of Bantu Schools or Native Schools." It is to be hoped that there will be no interference with the free establishment or continuance of schools of religious training, not even to the extent of requiring them to apply for exemption from registration, which, in itself, is a negative form of registration ! The less the State interferes with the Church in its proper mission the better for both.

The Liquor Bill.

Legislation has been introduced into parliament for removing almost entirely the restrictions imposed on the sale of liquor, including spirits, to the members of the various races in South Africa who have attained the age of 18. Few measures can have brought forward, inside and outside parliament, the expression of so completely divergent views. Some time ago the Government appointed a commission, under the chairmanship of Prof. A. I. Malan, to enquire into the working of the liquor laws, and the proposed legislation is based in part on the recommendations of this commission, but the Government's proposals go considerably beyond these. It has been pointed out that in South Africa we have some 100,000 European alcoholics. It is contended that sixty per cent. of the liquor traffic in this country comes illicitly through the "black market," and that no fewer than 30,000 Coloured people live off the illicit trade. The rich harvests reaped by shebeen queens all over the country have long been notorious. It is held that the new legislation is aimed at putting an end to

these illicit dealings, in the fight against which the police have an almost hopeless task.

The Churches are almost solid in their opposition to the new proposals, and temperance societies believe they see the labours of years rendered futile, and their hopes for the future dissipated. Not a few representatives of the African people have expressed themselves in favour of the Bill. Some African intellectuals have long resented discrimination against their people in this respect, and have claimed that they ought to be free to drink or not drink as they wish. The South African Institute of Race Relations has declared itself in large measure in agreement with the new provisions. In Parliament, members were left to oppose or support the Bill as their consciences dictated. Some members expressed the strongest opposition, declaring that the new freedom to purchase liquor would bring about the moral, spiritual and physical downfall of the non-Europeans. It was said that the Bill was a crime against the non-Whites and a smear on the conscience of South Africa's new Republic. It was contended that one of the main effects would be an increase in crime, especially in the densely populated cities. Dr. D. L. Smit, whose record and long experience as magistrate, public prosecutor, chairman of liquor boards and as Secretary of Native Affairs, gives him special authority to speak, roundly declared : "We have already rotted the bodies and souls of half the Coloured population with cheap wine. Now, not content with that, we seek to bring about the ruin of the African people by sacrificing them on the altars of the wine farmers." He said that the intention of the Bill, as he saw it, was to put more money into the pockets of the wine farmers to compensate for the possible loss of Commonwealth markets. This contention was fiercely rebutted by a member who declared that those demanding the new measures were the police and agricultural unions.

In the course of the debate the Minister agreed to delete the clause that would permit the supply of liquor to Bantu and Coloured workers by employers. This meant that the abuses of the tot system would not be extended to those provinces where it does not now exist. An appeal was made to the Minister to abolish the tot system in the Cape and Free State where it is now lawful.

We have the gravest doubts as to any benefits being derived from the new legislation. We know the mischief that has been done to other undeveloped races by allowing them to purchase liquor without hindrance. Even when some of these races have made advancement, mischief has been done to their educated people. We

remember how one of the most eminent of Bantu leaders said to us, "All the 'leaders' who were my contemporaries went down through strong drink." It is noteworthy that the Coloured people, who have had easy access to liquor, have been eager consumers of illicit brews, which, with wine or brandy as their basis, have had ingredients added to them to make them stronger. It cannot be overlooked that the liquor trade generally approves of the new measures, a fact that, with all charity, raises suspicion as to their effectiveness in reducing consumption. We wish that efforts had been made to root out the shebeens by imposing long terms of imprisonment without the option of a fine, on conviction. Some years ago one of the cities in Britain was shocked by frequent use of the knife by criminals, but a judge banished this form of crime when he made it plain that those convicted would go to gaol for terms of years. A heavy responsibility lies on the Government that has introduced such measures as the new Liquor Bill. There is also more responsibility laid on temperance societies to win the public to a more controlled use of liquor and to see the advantages of the one form of control that is effective, namely total abstinence.

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Southern Rhodesia Constitution.

A white paper, sponsored by both the United Kingdom and the Southern Rhodesia Governments, was recently published and gives the details of a new constitution for the latter. It contains sweeping changes on the present constitution, but it is officially declared that it is "designed to give confidence to all the people of the Colony that their legitimate interests will be safeguarded." The proposals will allow of thousands more Africans coming on to the voters' roll, and provision is made for 15/18 Africans becoming members of the Southern Rhodesia parliament. At present there are none. The constitution also includes a Declaration of Rights and provision for a Constitutional Council to act as watch-dog over racial discrimination. There are also provisions for a Board of Trustees for African tribal land, with big powers, and the amendment or repeal of the Land Apportionment Act which has hitherto protected white residential and business areas. The proposed new constitution will eliminate nearly all the reserved power at present held by the United Kingdom Government. It gives Southern Rhodesia wide powers to amend her own constitution but deeply entrenches such basic clauses as those relating to the Declaration of Rights, appeals to the Privy Council, the Constitutional Council and the judiciary. The proposals will be debated in the House of Commons and the Southern Rhodesia parliament, before being put to the Southern Rhodesia electorate in a referendum on 26th July.

Sir Edgar Whitehead, the Prime Minister of Southern Rhodesia has declared that the adoption of the proposals is essential to Southern Rhodesia, and even more so should the Central African Federation break up. If the Southern Rhodesia electorate declared on 26th July that it did not approve of the proposed constitution, Sir Edgar said he would have no alternative but to go to the country. But he did not think the proposals would be rejected by the electorate. The leaders of the African political parties have declared their rejection of the proposals. Yet the proposed new constitution is based on the conclusions of a constitutional conference opened in London towards the end of last year and completed in Salisbury under the chairmanship of Mr. Duncan Sandys this year. The agreement was then signed by Mr. Joshua Nkomo, the leader of the National Democratic Party, who has since denounced the British Government for agreeing to the new proposals.

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Retirement of Matron I. F. E. Cordon.

St. Michael's hospital in the Anglican Diocese of Kimberley and Kuruman has rendered notable service for the African people. The foundation of the hospital was largely the work of the nursing superintendent, Mrs. I. F. E. Cordon, who, for over twenty-five years, was in charge of the nursing side. It has been declared that she "forged ahead with bull-dog tenacity and determination." Last year she passed into retirement, and her leaving has been the cause of much sadness amongst the hospital staff and the people of the district. We wish Mrs. Cordon well in her retirement, and have pleasure in paying tribute to her fine service.

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Northern Rhodesia Constitution.

As we go to press the United Kingdom Government has published a white paper giving its proposals for a new constitution for Northern Rhodesia. It provides for 45 seats in the Legislative Assembly, 15 to be elected by upper roll voters, predominantly white, 15 by lower roll voters, predominantly black, and 15 to be elected jointly by voters on both rolls. Labour and Liberal spokesmen in the British Parliament have declared the procedure for electing the last 15 to be too complicated. The leader of the main African political party in Northern Rhodesia has declared the new constitution to be "extremely unsatisfactory." Sir Roy Welensky, the Federal Prime Minister, says that it is not a good constitution, but he is prepared to accept it, and he believes it will work. Mr. Iain Macleod, the Colonial Secretary, admits that the method of electing the third 15 is complicated, but believes it will lead to the elimination of extreme racialist candidates. No election will take place till next year.

Bantu Education in the Assembly

THE discussion of the Estimates of Expenditure from the Bantu Education Account permits discussion of many aspects of the Service, sometimes in considerable detail. Parliament is fortunate in having some members who can bring to the discussion of the large enterprises of the State detailed knowledge gained from long and intimate experience in administrative offices. It must, for example, have been an education for many members to hear Mr. Plewman, a former Controller and ex-Auditor-General, analysing the financial structure of the Department of Bantu Education. Not that some of them appeared to be over-grateful for the instruction, but that is a not uncommon reaction from amateurs when their notions are brought under the scrutiny of a master.

Mr. Plewman pointed out that the Bantu Education Account was facing bankruptcy. He claimed that the Bantu people, who, he said, had been burdened by a tangled mass of legislation in Education, were now being landed with a tangled mass of financial administration by the same department. This followed, he claimed, from the application of apartheid theories to money matters which had no colour sense.

The Bantu Education Account was established in 1955 under Act 47 of 1953. It was dependent upon two sources for its income, namely, on an allocation of 4/5ths of the yield of the direct taxation of the Bantu, (the poll tax), and on a fixed contribution of R13,000,000 from the consolidated revenue. The estimated expenditure for the year under review was R21,000,000 in round figures. This means that the yield from direct Bantu taxation must reach R8,000,000 to make the account balance. But, as a matter of fact, they expect only R7,000,000, which means that the balance in the Fund will be reduced by one million rand and the claims on the Fund are not all in. One difficulty here is, of course, that no expansion is possible in the major source of income, namely, that from the Consolidated Fund. No matter what the yield from the Bantu is in indirect taxation, the amount that will be credited to them for the service of their education is static, fixed.

The remedy for this state of affairs suggested by the Minister in the debate is for more of the Bantu to help make up the deficit by paying their taxes more regularly, since it is suspected that there is considerable evasion of taxation (for which of course his department is not responsible). He suggests for example that the teachers could be more missionary-minded and preach the virtue of timely payment of the tax, and so improve the prospects of the Fund, and incidentally their own! This is asking a good deal of human nature which has changed

but little since the time of Zacchaeus. The Bantu would be encouraged to assist in such a mission if they saw the white taxpayer setting an example!

A second point emerging from Mr. Plewman's analysis is that the Bantu Education Fund, inadequate as it is for the calls upon it, is being mortgaged for capital expenditure. He explains that when the Fund was started in 1955, capital expenditure for Bantu schools was met from the ordinary Loan Account, as in all other instances where State services are provided. But later the capital charges for land and buildings were indeed advanced from the Loan Account, but were made recoverable by yearly instalments from the Bantu Education Account! But not content with adding this additional burden to the Fund, the government made those charges retrospective to 1954!

Other burdens additional to those imposed upon it at its establishment were added in 1959, when the annual charges for the new university colleges were imposed on the Fund and to these again was added the charge for Fort Hare which had always been borne by the Department of Education, Arts and Science, that is, from the Consolidated Fund. Advances made from the loans Fund for the capital of the new Colleges are also to be recoverable from the Bantu Education Fund. Is it any wonder that Mr. Plewman predicts that at 31st March 1961 the account will be found to be mortgaged to an amount of four or five million rand?

In the same debate, Dr. D. L. Smit, formerly Secretary for Native Affairs and perhaps with the longest experience of Bantu Administration in the country, brought to the notice of members the very serious drop in the percentage of Bantu students passing matriculation. This is another illustration of the viciousness of the application of doctrinaire political policies to practical problems. In the interests of the ethnic grouping of students two colleges for Bantu, additional to the one in being, Fort Hare, have been established (and the costs thrown upon the Bantu Education Fund) before the secondary schools had sufficient qualified teachers to feed one College once the Coloured and Indian students had been extruded. According to the Bantu Education Department less than half the teachers in the secondary and high schools are properly qualified.

Dr. Smit also stated in the debate that the Department was preparing to issue its own matriculation certificate and he feared that, while this might result in an increase of matriculants, these might only be obtained by lowering the standard. In a State where Bantu Education is being hermetically sealed off at all points from European education what guarantee is there that the standards of

the Joint Matriculation Board will apply to Bantu university entrants? It is quite evident that the consequences of the present policy for the future of Bantu Higher Education, and especially in regard to professional standards, have not been envisaged.

In the course of the Debate in the Assembly, Mr. Moore, the member for Kensington, Johannesburg, quoted a statement made in a speech at Welkom on Saturday 22nd August 1959 in which the Minister said:

"Every law concerning the Native which the Nationalist Government had passed or is passing has been passed with the object of protecting the White man in the social and economic spheres, and also to ensure the supremacy of the White man in South Africa. Further and future relationships between European and non-European would depend on the schooling given to Natives. It was wrong to create the impression that the education he received would be the key which would give him the job which the White man has."

Mr. Moore continued: "Referring to that statement, this is what a moderate member of the Bantu community has to say, and anybody who knows this man would never dream of saying he was an extremist. We all know he is not. This is what he says:

'This was.....the most revealing policy statement

as to the aims and motives behind Bantu education. That leaves no doubt in anybody's mind. It confirms the almost instinctive suspicion and subterranean opposition of the Africans to Bantu education. They have not accepted it. They tolerate it only because they can do nothing about it at present. Anyway these are the motives behind and underlying Native Education. It seems that whatever progress or advance the Africans make educationally beyond and above the prescribed limit, it will be in spite of Bantu education and not because of it."

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There could be fewer greater tragedies than that the education of any class or race should become the football of party politics, and especially when this is done blatantly and without shame. When so plain a confession is made by the Minister concerning the purpose behind Government legislation, what can be said in refutation of the allegation that the paucity of African matriculants is also part of Government design? Evidence accumulates that the catastrophic fall in African successes in the matric examination is due either to gross miscalculation on the part of the Government's educational staff or that it is part of a policy which is being deliberately pursued.

A Survey of the Missionary Movement

"ONE WORLD, ONE MISSION"

Described by Dr. G. C. Costhuizen.

THIS book is divided into eleven chapters with an appendix giving statistics with regard to American Missionary Agencies and Missionaries.

It starts with a reference to the Epistle to Diognetus. This letter gives an indication of the life and mission of the persecuted minority Church in the second century Roman Empire and could be applied to the life and witness of many Christians in our present time.

In the initial chapter the author discusses the modern revolution which poses at least two questions, namely, what meaning it has for the Christian mission and how best the mission can be accomplished? This planet of ours is rapidly shrinking to neighbourhood size and we are forced to live in world community. Not only is the atomic explosion a characteristic of our era but also the population explosion. Increasing from 500 million in 1650 to +1 billion in 1850, the world's population is expected to be 3 billion in 1962, x 6.5 billion in the year 2000 and in 2050 about 13 billion. At the same time Christianity decreases. In 1960 Christianity is approximately 34% of the world's population but will most likely be 22% in the year 2000. Non-Christians thus

increase steadily. European Protestantism e.g. faces the fact that the overwhelming majority of the intelligentsia and of the working classes stand outside its ministry.

Today we experience the death-bed of colonialism. For non-Western peoples colonialism must be uprooted fought and eradicated. This provides a common bond between Asia and Africa. A new type of colonialism is feared—whether political, economic, social or religious. It is a serious fact that Christianity gives the impression in Asia and Africa that it is still part of the baggage of Western colonialism. Nationalism is today the counterforce of colonialism—the most dynamic force in Asia and Africa. There is a renaissance of enthusiasm for the indigenous culture and a resurgence of traditional religions. This resurgence is one of the greatest frontiers for Christendom to day.

Rapid industrialism brings forth rapid social change.

Herded together people find themselves in an explosive environment. Communism is a great force and to many in pre-industrial countries seeking a rapid change,

**One World, One Mission, By William Richard Hogg
(Friendship Press, New York, 1960 pp. 165 \$2.95.)*

it appeals and offers a new faith especially to those who lost faith in the traditional religions. It is an effective way to move from a backward, agrarian economy into an industrial one. The Christian often finds himself in a bitter dilemma. He wants change where christianity often accepts the status quo but he refutes communism. What must he do ?

Colour prejudice is today a great hindrance to the Church. With it goes the Western attitude of superiority. White superiority has produced throughout the non-Western world a powerful negative witness against the Christian Gospel. Here lies one of the main reasons for the impact of Islam in Africa today with its emphasis on brotherhood.

In the second chapter the author discusses the Biblical foundation of missions. Israel in the Old Testament means Israel in the service of mankind. The author rightly emphasizes the universalism of Israel's task. God elected them not for privilege but for service. Someone has still to indicate how the wrong theological interpretation of Israel's position in the Old Testament affected the missionary task of many in South Africa. We miss however two important references in this book, namely, that of Ruth and Naaman with regard to the universal approach of Israel. The universal command in the New Testament is clear and so clear, we may add, that it has never been repeated in any of the letters. Unfortunately the task has been limited to individuals and societies in the later church instead of being the task of every christian.

In the discussion of the third chapter 'the mission and unity of God's people' the author rightly maintains that the Church is meant to be missionary. Barth puts it even more strongly namely Mission is the Church, it belongs to the *esse* of the Church. The task of the Church however is not limited merely to Church affairs. He puts it most strongly: 'Men blaspheme and are guilty of idolatry when they assume or act as if God were sovereign only over the Church and not over economic and political life' (p. 39.) Here Dr. W. A. Visser 't Hooft states it positively as follows: when the Church fulfils its diakonia, this diakonia becomes *kerugma* (preaching). The Church should attend to economic, social and political issues, also in its preaching which Barth calls 'political' preaching. The unity of the Church is emphasized by the author and here again we may refer to what the famous Bishop Azariah of India said, namely, unity may be a luxury to the West, to the East it is a matter of life and death; it may be termed a weakness in the West, in the East it is *sin*.

Chapter four is devoted to the topic 'Christianity, a world faith.' Roman Catholicism saw to it that

Christianity went with the conquering forces. These powers believed that Christianity provided a civilizing and stabilizing force. Today the Society of the Propaganda of the Faith, which exercises from Rome jurisdiction over the missionary territories, directs the labours of approximately 25000 priests, 10,000 lay brothers and 60,000 nuns, most of them in Asia and Africa. There are today +480 million Roman Catholics in the world.

The Protestant Outreach in its modern form, the author maintains, started with William Carey who sailed for England in 1793. I wonder whether one should not put it as far back as 1706 when Ziegenbalg and Plutschan, the two Danes, arrived at Tranquebar. Protestant missions increased steadily in size, vigour and accomplishment. Starting with individuals and societies, Christians today increasingly see that the mission belongs to the Church and that every member is involved in the task. It produced many leaders of first class calibre in the non-christian lands and its influence is greater than its numbers indicate.

In the fifth chapter 'The Church in the World' the author discusses the new church situation. The Church no more dominates the life of Europe, it experiences the 'post-christendom age.' Many realize that they face the same situation as the churches in Asia and Africa. This chapter is unfortunately the weakest in the book. Much more attention should have been given to the causes for the church's position in Europe and the developments in the so-called younger churches.

The sixth chapter 'Community and Disunity' is more successful. The author divides christians into four categories, namely, Roman Catholics, Eastern Orthodox, Protestants with the Ecumenical Movement and Protestants not with the Ecumenical Movement. The dividedness of the Church is most obvious in Protestantism but it shows growing signs of a new kind of unity. The following statistics are revealing. North America and Canada have 64.9% of the world's missionary personnel, Great Britain 18.1%, Europe 14.5%; Australia and New Zealand 2.2%; Asia, Africa and Latin America .3%. Here he gives interesting statistics with regard to North American Mission Societies, namely, personnel, income etc.

Under the heading "Ecumenical Meanings" in the seventh chapter, the author gives an explanation of the Greek word, *oikumene* meaning "the inhabited earth." Today it means "everything that relates to the whole task of the whole Church to bring the Gospel to the whole world" (World Council of Churches. Minutes and Reports of the Fourth Meeting of the Central Committee, Rolle, Switzerland: Aug. 4-11, 1951, p. 65) Because Christianity in the minority is surrounded by overwhelming factors e.g. nationalism, politics, resurgent

religions, it looks for a unified approach in the East and it will become more obvious in Africa. Furthermore, "obedience in mission has disclosed disobedience in disunity." Therefore we experience some of the most significant church unions in the past six decades. His reference in this connection to Africa is not true to the facts with the exception of the Church of Central Africa in Rhodesia. Remarkable unions took place in the East e.g. the Church of Christ in China, the Church of Christ in Japan, (Kyodan), the Church of Christ in the Philippines, the Church of Christ in Thailand, the Church of South India (1947). We may add, it is remarkable to see the part played in these schemes by Reformed Churches.

In the eighth chapter the author discusses Ecumenical Realities i.e. the meaning of the Ecumenical Movement. Here he refers to the National Christian Councils, the Inter-National Missionary Council, its responsibilities in literature, theological training, its relation to the World Council of Churches and discusses the World Council itself.

The ninth chapter 'In Ecumenical Mission' is devoted to the problems of the mission in the new situation. The author mentions unfortunately only a few and this is inadequate. The position of the 'foreign missionary' is referred to—it is seen in the colonial context by Christians of the Younger Churches. We gradually see the end of the old missionary era. "We live now in the ecumenical age when missions are superseded" (p. 110) Churches in Asia, Africa and Latin America want more missionaries from non-Western lands. They wish to indicate that the centre of faith is not in the West but in Jesus Christ and that the true base of the Christian mission is neither the West nor a Western Church but a world wide Church.

The second last chapter entitled 'New Patterns of Mission' refers to missionary co-operation in education, medical work, relief work, literacy and literature, in radio and visual education. The author should have referred to a most significant American report in the Occasional Bulletin of the Missionary Research Library with regard to missionary co-operation. He rightly advocates the ecumenical training of mission workers, and rightly maintains that the Church's mission is not fulfilled by professional missionaries in natural and overseas missions only.

The All-Africa Church Conference, Ibadan, 1958, is an indication how regional Christian unity is growing. The regional ecumenicity has now fully developed in Asia with the East Asia Christian Conference which took place for the first time during March 1957 at Prapat and had as theme: "The Common Evangelical Task of the Churches in East Asia." In his discussion

on the new patterns of missionary movement one finds the treatment of the subject inadequate, if not poor.

In the last chapter the author discusses "The Church on Main Street." The importance of bringing the opportunities of the world mission to the local Church member is a vital one. It does not always live and act "as though a great good news had been committed to it to be shared with all the world" (p. 148). This has a disastrous effect, namely, that the congregation becomes a body to be served rather than to serve. There is little real understanding of what mission means. The congregation should ask itself again: "What is the Church?" We wholeheartedly agree with the author that until a local Church realizes that "in its total corporate life it is in mission it has failed to understand its own nature and commission." (p. 159). The congregation must understand its apostolic nature. Here the author could have referred with much profit to the work of J. C. Hoekendijk and Dietrich Bonhoeffer.

After the appendix follows a reading list which could have included with profit a few outstanding books from authors on the continent. This book of Hogg should be read in conjunction with that of A. M. Thunberg: *Kirche und Mission angesichts der Afro-asiatischen revolution* (Gottingen, Vandenhoeck and Ruprecht, 1960). Hogg's book is however much more popularly written and can be read with great profit especially by the laity. It is a valuable contribution to the understanding of the missionary situation today.

There is one section of a paragraph distorted by an unfortunate misprint (cf. p. 124).

We fully recommend this book to those who are interested in the task of the world-wide church.

Deliverance to the Captives, by Karl Barth (S.C.M. Press London: 12/6).

It is sometimes contended that our age will be known to future theologians as "The Age of Barth." Certainly no theologian of our time has equalled him in influence over theological thinking. Many ordinary people find his books difficult to read because of the closeness and depth of his thinking. In this volume we have something different. The great scholar is a frequent preacher in the prison at Basle, and *Deliverance to the Captives*—among which he includes himself as a sinner before God—is a series of simple statements on the fundamentals of the Christian Faith. They are Gospel sermons, beautiful in their expression, and breathing hope from a man of great understanding and humanity. Many will prize this volume for its simple, worth from such a source.

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Sursum Corda

TRADITION—A "NEW ERA" REVERIE

"Therefore, brethren, stand fast, and hold the traditions which ye have been taught." 2 Thessalonians 11 : 15.

BY tradition is commonly meant the customs and ways based on accumulated experience or constant use. Every nation has such traditions. Sometimes they are religious, sometimes secular, sometimes a combination of both.

The ancient Jews, for example, observed the tradition of keeping the Passover. On a certain day of the year when the moon was full, a lamb was slain, and the family sat down to eat it with unleavened bread and bitter herbs. But before the meal began, it was the custom of the youngest child to put the question, "What mean ye by this service?" And the father of the family would tell what was the tradition behind the observance.

Our own land has built up a tradition in the observance of Nagtmaal. For generations, periodical observances of the Lord's Supper have been kept among our Afrikaans-speaking people, and many traditional customs have come to cluster round these services.

There is a tradition in Presbyterian Church services of always opening with the singing of one of the metrical psalms. Perhaps people of other nations do not realise how dear these psalms are to the hearts particularly of Scots people. Let a Scotsman be long distant from Presbyterian services, and then let him find himself in a church where the worship forms of his fathers are followed, and when he hears a metrical psalm being sung, the lump comes up in his throat and memory and emotion sweep over him.

In very long civilised lands there are hundreds of traditions followed: they have accumulated with the passing of the centuries. In the Tower of London, for example, there is an elaborate ceremonial followed each night in locking the great outside gate. It involves an old tradition which has come down and is observed even to our own time.

The Bible is faithful in depicting every side of human life, and so it is not surprising to find it emphasize tradition. The Jewish people observed many traditions when Jesus came. There were laws and customs handed on from one generation to another. It was said that many of these were given by God to Moses but not written down. These traditions formed the Oral Law of the Jews. St. Paul, speaking of the years before his conversion to Christianity, declared, "I was more exceedingly zealous of the traditions of my fathers, among many of my equals in my own nation."

Sometimes among the Jews, as among ourselves,

traditions became degraded. There was one at least of His people's traditions that Jesus thundered against. He found that a custom had grown up that if a young man wanted to be free of supporting his aged father or mother, he simply went to the scribes or Pharisees and gave them a gift of money, saying, "It is Corban." Then to his father and mother he said the same, and from that time he was set free from doing anything for the maintenance of his father and mother. Jesus thought this traditional custom an iniquitous one. He said, "Full well ye reject the commandment of God (the fifth commandment) that ye may keep your own tradition, making the word of God of none effect."

Jesus thus taught us that we must not be unthinking slaves of tradition. But when tradition was good, Jesus supported it by word and example. It was a tradition among His people to worship in the synagogue on the Sabbath day. No doubt those who conducted the synagogue services in Nazareth were far inferior spiritually to Jesus. Nevertheless we are told that "as his custom was, Jesus went into the synagogue on the Sabbath day."

A great deal of tradition gathers about a country's history and its great men. That is why we have van Riebeeck Day, Settlers' Day and so on. Jesus similarly often referred to the great men of His nation who had built up praiseworthy Jewish traditions: Abraham, Moses, David, Elijah, Isaiah, Jeremiah and many more. Jesus sanctified patriotic feeling and customs springing therefrom. We may be sure He entered into the feelings of the man in exile who said, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

He is a poor creature who can think of his homeland, its scenery, its history and its customs and traditions without emotion. The feelings of both the ancient and the modern patriot were expressed in the words:

*Breathes there a man with soul so dead,
Who never to himself hath said,
This is my own, my native land.
Whose heart hath ne'er within him burned,
As home his footsteps he hath turned
From wandering on a foreign strand.*

To recall the great men of our people, who have moulded its history and traditions, is to feel the heart strangely warmed. It is indeed one of the ingredients of true religion.

Traditions are specially tenacious and lasting when

they are religious, Christian traditions. This is where old lands that have long known the presence of the Christian Church and the Christian Gospel have an incalculable advantage. They bear the marks of the accumulated treasures of spiritual culture. One senses in them that through the centuries the Holy Spirit has been moving within the hearts of countless men and women, imparting to them the deep things of the Faith, teaching that love of God can be perfected only in love of man.

One steps, for instance, into Canterbury Cathedral in England. It is moving to think that the Gospel has been proclaimed there since the year 597, almost 1400 years. That great pile of magnificently designed buildings, with their numerous chapels and memorials, the priceless stained glass windows, and the great list of ninety-nine Archbishops which have presided over it, take one's mind back over the centuries in adoring thankfulness to God for such a monument of the Christian religion.

Similarly in St. Giles Cathedral in Edinburgh for a thousand years Scottish hearts have worshipped. The pulpit is set against one of the four centre pillars, and these pillars have stood there for 800 years.

The George Heriot School in Edinburgh is attended by 1500 boys. It recently kept its three hundredth anniversary, and in doing so there were dedicated gates which were subscribed for by "old boys" the world over, some of them in Cape Town, Durban and Johannesburg. The main portion of the school was built 300 years ago and is still in use, and as one goes up its stone stairs one is conscious of how they have been worn by the feet of generations. Christian tradition haunts the place.

In one of the busiest of London streets, the City Road, stands the church of which John Wesley was minister in his last years, and beside it is the house in which he lived and died. One was glad to find that there was such a sense of history and tradition that the house contains many relics of the great preacher—his gown, his desk, his watch and so on.

Traditions of such long standing as these are among the things we want for South Africa, especially do we want true Christian tradition. Ours is a beautiful country. It is in many ways a veritable "garden of the Lord." Its wide spaces, its towering mountains, its fruitful plains are a fit habitation for its hospitable people who need to take only the guidance of God to make them among the foremost nations. Our nation is young, as nations go, but that is not all loss, for it means that its future is before it: we can hope that its greatest pages of history are still unwritten. Already it has had its great men who have moulded tradition.

There is van Riebeeck, who opened the first Council

set up to direct the affairs of the new South African community. He opened the Council with a prayer in which he said:

"Since Thou hast called us to conduct the affairs of the East India Company here at the Cape of Good Hope, and we are now assembled that we may arrive at such decisions as shall be of most service. . . . and shall conduce to the maintenance of justice and the propagation and extension. . . of Thy true, Reformed Christian religion among those wild and brutal men, to the praise and glory of Thy Name, we pray Thee, O most merciful Father, that Thou wouldest so enlighten our hearts with Thy fatherly wisdom, that all wrong passions, all misconceptions and all similar defects, may be warded from us, and that we may neither purpose nor decide anything but that which shall tend to magnify Thy Most Holy Name."

That is the spirit in which South Africa's first leader and his colleagues began their work, and many men have followed in their steps.

One thinks of Dominee Vos of Tulbagh, a century and a half ago, a man whose ideas were far ahead even of our own time.

One remembers too the pioneers who first brought the Gospel to the African tribes of the Eastern Colony, and those other pioneers, the 1820 Settlers, to so many of whom religion was as the breath of life.

There was also Dr. Andrew Murray, whose spiritual leadership encircled the world, and whose books are still read in many lands.

And there was Dr. James Stewart, who in his early life was the companion of David Livingstone on the Zambezi, and who later spent thirty-five years as Principal of Lovedale, giving himself without stint for the white as well as the black people of South Africa.

One thinks too of old President Kruger, with the little back room in his house in which he faithfully read his Bible and said his prayers. Some words of his have peculiar meaning for this time, "Take out of the past what is good and build upon it."

One would cite not only the great or prominent, but the countless unremembered men and women, who in effect said, "Seekest thou great things for thyself? seek them not." They were men and women who were faithful to the highest that they knew, and passed from the human scene as unknown, yet well known to Him who is the all-loving and the all-remembering too. In many parts of the land there are families which are still faithful to their fathers' tradition of service for God and country.

"Stand fast and hold the traditions which ye have been taught." "Take out of the past what is good and build upon it." These are the calls that come to each

of us at this juncture of our country's history. They are calls to think of the good that has marked our land in the past, and to work and pray for what it may be in the future: that it may be a country of well-intentioned, God-fearing men and women, holding fast to Christian tradition; a land of people doing justly and loving mercy, and walking humbly with their God; a land whose children can say proudly, "I am a South African."

Ours is a land of varied peoples, but the very diversity may make its contribution to the story of the nations all the richer.

To build up Christian tradition in a nation takes time, but the finest of such traditions are built up by men and women who in their day and generation are being the best and doing the best they know, under the grace of God, and out of love for their land and its people.

*Father in Heaven, who lovest all,
O help Thy children when they call,
That they may build from age to age
An undefiled heritage.*

R.H.W.S.

A Great Missionary Retires

DR. DAVID HYND'S SERVICES TO SWAZILAND

(from *The Times of Swaziland*)

IT is with feelings of the utmost regret that the people of Swaziland received the news of the imminent retirement from active public service of one of the greatest men with whose presence the country had been blessed. **On the conclusion of a long and distinguished career as a missionary and doctor, David Hynd of the Nazarene Mission retired in May.**

From his earliest days David Hynd distinguished himself as a scholar and later he distinguished himself as a pioneer, organiser and administrator in his vocation of medical missionary. Finishing high school in Lanark, in his native Scotland as Dux Scholar in 1913, he immediately entered Glasgow University where he commenced study for his Master of Arts degree. His university career was interrupted for three years during which period he served with the Highland Light Infantry in the first great war. During that war he married Miss Sharpe, a fellow student whom he had met at the university. Mrs. Hynd, herself a distinguished scholar, had already taken her M.A. degree at Glasgow University.

On demobilisation in January 1919, David Hynd resumed his studies and graduated the same year taking the first prizes in psychology, logic and higher mathematics. Within three years he had added a B.Sc. (pure science) to his name.

Medicine and the Ministry

During this period as a zealous member of the Church of the Nazarene, David Hynd saw the pressing need of a doctor in the Church's work in Swaziland. He dropped everything and commenced studying medicine. Brilliant from the start he won two scholarships as the student with the highest aggregate marks in professional examinations. He completed his medical course in 1924, graduating as a physician and surgeon with first class honours.

Having made up his mind that he had a vocation to the work of the Church, Dr. Hynd applied himself with his customary thoroughness to the study of theology and was soon ordained a minister. To further equip himself for his work in Africa he took a Diploma in Tropical Medicine and Hygiene in London.

And So To Swaziland

With their two children, Isobel aged five years and Sam aged five months, Dr. and Mrs. Hynd set sail for Swaziland in 1925. It took three weary days over a rough track through Springs, Witbank, Middleburg and Carolina, to reach Bremersdorp. **There they found on a wild overgrown ridge on the western boundary of the village the scene of their future toil and the site of what would be, perhaps their most enduring memorial.** At that time all they found was a small cottage in the course of erection and this was intended to be their residence. Exhausted after their long and uncomfortable journey and without a place to lay their heads, they continued on the road to Stegi where they intended to take up temporary abode until their house would be habitable. Almost immediately upon their arrival however, the doctor took seriously ill and had to be rushed to the nearest medical aid in Lourenco Marques. By the time he had recovered and returned with his family to Swaziland the little house at Bremersdorp was partially habitable. They decided to take up residence there immediately, for his own illness had further emphasised the urgent necessity for the services of a doctor there.

Hospital Established

On call night and day, the young doctor covered the rough countryside on horseback attending to the sick. With the untiring assistance of his devoted wife he set to work clearing the 35 acres which Government had granted to the Church and in a short time established the nucleus

of a hospital with sixteen beds. The aid of convicts was enlisted to carry the sick on stretchers across country to the hospital. In 1931 the first ambulance was introduced and by this time the Raleigh Fitkin Memorial Hospital was an established and esteemed institution in Swaziland. The prejudice of the Swazi against hospital treatment was slowly broken and the hopelessly sick flocked to the young doctor for treatment. **Europeans who had heretofore regarded serious illness as a major calamity found new hope and courage in the presence of this capable and kindly man.**

Civic Service

Despite the vast scope of his undertaking Dr. Hynd found time to take an active and constructive interest in the town's affairs. Shortly after his arrival **he examined all the European school children and confirmed his suspicion that almost every child had Bilharziasis as a result of swimming in the M'zimneni.** On his election to the Urban Area Advisory Council, when he headed the poll, he pressed for the establishment of a pure water swimming bath and for the introduction of many other regulations which he deemed essential to preserve the health and general well being of the townsfolk.

Education

General education was another of the doctor's many concerns and he was elected to Bremersdorp's first School Board. He initiated educational facilities on the Mission Station where today over 400 pupils attend primary and high schools and 200 are housed in hostels. Over the years in the area under his control, thriving schools have been established at all the mission outstations. **Swaziland's first teacher training college, which now houses 60 student teachers, was also instituted by the indefatigable doctor at Manzini to provide teachers for the various schools established by the missions and Government throughout the territory.**

He has served on the Advisory Board for Native Education since its inception and has also found time to serve as vice-chairman of St. Mark's School for many years until the government took over this establishment in 1956. He is also a member of the Governing Body of the Swazi National School at Matapa.

Red Cross Society Established in Swaziland

On his return from his first visit overseas in 1932, as a result of discussions with the British Red Cross Society, Dr. Hynd addressed public meetings in the Territory's main centres to interest the people of Swaziland in the formation of a branch of the Red Cross. **The Swaziland Branch was duly inaugurated in May 1933 when the then Resident Commissioner—Mr. T. Ainsworth-Dickson accepted the office of president.** Assuming the duties of Territorial Director and Executive Officer, Dr. Hynd

initiated and organised many of the Society's projects throughout the country. He served for many years as chairman of the executive committee and today holds the office of Deputy-President.

Medical Association

With the increase in the number of medical practitioners in the Territory the need was felt for an association to regulate the affairs of the profession. In 1957 the doctors formed the Swaziland Medical Association and elected Dr. Hynd first President. In tribute to his popularity and fine qualities he has been re-elected President each year since the formation of the association.

Expansion

Though loaded with a heavy burden of Medical, Spiritual and Civic duties, Dr. Hynd continued to apply his amazing energy and outstanding ability to the organisation and expansion of the hospital and its scope. Steadily increasing the hospital services by careful planning and adroit administration, adding new beds, providing new equipment, procuring staff and financial assistance, **he finally saw the hospital grow to 220 beds with up-to-date equipment and services after thirty-five years of selfless devotion and unremitting toil.** Last year on the occasion of the opening of a new block, he could have pointed with justifiable pride to the establishment of medical, surgical, maternity and children's wards; to the establishment of a tuberculosis block, modern operating theatres, X-ray and physiotherapy departments; the fact is that in that year 411 Europeans and 5,091 Africans were treated as inpatients and the astounding figure of 38,621 as outpatients. **He did indeed recite these facts but, with his inherent modesty, assigned all the credit to those who had helped him—the hardworking staff, the benefactors who had contributed so generously and the Government of Swaziland who had assisted the hospital financially and in other ways.**

Nursing

A most important achievement of Dr. Hynd was the establishment of the Ainsworth-Dickson Nursing College where Swazi girls are trained in the full course for registered nurses and midwives. Commencing with girls whose educational qualifications did not pass the third standard he persevered until he could find recruits of higher education. Several Swazi girl graduates of this college are today doing good work amongst the people and **the College has 65 trainees undergoing the same training as European nurses.**

Dr. Hynd's constant agitation for the formation of the High Commission Territories Nursing Council, strongly supported by the obvious success of his nursing school, was instrumental in bringing about the formation of that body in 1948. **The R.F.M. Hospital was the first**

hospital in the three High Commission Territories to be officially recognised as a nurses' training school by the Nursing Council. As vice-chairman of the council since its inception, Dr. Hynd has exerted every effort to encourage and assist Swazi girls in taking up the important profession of nursing. Recognising the need for skilled medical attention in the outlying districts he initiated a scheme whereby qualified nurses could take up duty at the Mission outposts side by side with the combined programme of social welfare. Always concerned for the welfare of these nurses and their patients, he laid down the rule that at all outlying medical centres, proper housing and equipment should be provided, the physical and moral well being of the nurses must be ensured and that regular visits and supervision by a doctor must be undertaken. Already there are ten health centres established.

Missionary Activities

Throughout his entire struggle for the advancement of the people of Swaziland in material things, David Hynd never lost sight of the responsibilities created by his spiritual calling. His entire work was permeated by the Christian Spirit and dedicated to his Maker to Whose guidance and assistance he loudly attributed his every success. He has devoted himself with considerable energy to the establishment of a self-governing Swazi Church of the Nazarene and has been pleased to see the emergence of several self-governing, and self-supporting Swazi congregations and the Swaziland Synod or General Assembly of the Church of the Nazarene with its Swazi Chairman and officers conducting all affairs with the simple advice of a non-voting European missionary.

Co-operation amongst the various missionary groups has always been the desire and aim of Dr. Hynd. It was he who in 1929 arranged a meeting of all the Protestant missions in Swaziland when the Swaziland Missionary Conference was formed. He has been President of this body for the past twenty-five years.

Recognition

Speaking to a large gathering in 1937, on the occasion of the presentation of the O.B.E. which had been conferred upon Dr. Hynd by His Majesty the late King, His Honour the Resident Commissioner said—"We all realise how richly he deserves this most signal honour. He has given to all sections of the community in Swaziland many years of faithful and honourable service, not only in his capacity as medical adviser and head of the hospital, but as an educationist of a very high order, a true servant of God in the Mission Field and in general social welfare work."

Further recognition of his services to the people was

made when he was awarded the King George V silver jubilee medal and when on the occasion of the visit of the Royal Family to Swaziland in 1947, His late Majesty King George VI decorated him with the C.B.E. In 1953 he was a deserving recipient of the **Coronation Medal which was also presented to his faithful companion and helper—Mrs. Hynd**, who had worked by his side through all the long years of their mission in Swaziland and concerning whom the Acting Resident Commissioner made the following remarks at a large function in 1938—"We were very pleased to learn that His Majesty has been pleased to award to Mrs. Hynd the Coronation Medal and we extend to her our hearty congratulations. We all appreciate the excellent work she has done in the Mission Field and at the hospital and we rejoice to think that her services have received His Majesty's recognition."

And So To Scotland

Now returning to the land of his birth after his long and fruitful sojourn in Swaziland, David Hynd, hale, hearty and erect, carries with him not only the high honours bestowed upon him by his King and country but the gratitude, deep respect and good wishes of all Swazilanders who have had the privilege to have served him or to have been served by him. He brought hundreds of Swazilanders into the world both European and African and was present with a kindly word when many left it. Gentle but inflexible in his principles, dignified but quietly humorous he is indeed a man amongst men and a great loss to Swaziland.

National Sunday School Day.

This Day is to be observed on 27th August. It is to be combined with the celebration of the 350th anniversary of the publication of the Authorised Version of the English Bible. The S.A. National Sunday School Association is ready to furnish further information and literature. Application should be made to the General Secretary, P.O. Box 17, Port Elizabeth.

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The Self in Pilgrimage, by Earl A. Looms (S.C.M. Press 6)-

The author of this book is a distinguished psychiatrist in a New York hospital and at the same time a professor at Union Theological Seminary. He believes, that psychiatry and religion can and must come together to help 20th century man. Through the diverse instincts of the child, through the tangled relationship with the family and the crisis of adulthood, the self's pilgrimage is traced, the end on earth being the Church as "community of grace."

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Fort Hare Historical Notes

BUILDING THE LIBRARY

IT is axiomatic that in any university the Library is a main feature. Many students and teachers would claim even more for it than that. A well-selected library, well-stocked, well-housed, well-organised, and easily accessible to both students and staff, is at any rate indispensable for university study and increasing emphasis is being laid upon it as is evident from the large and well appointed buildings that are everywhere being erected by universities, even the oldest of them. Many universities in England and the Commonwealth have been founded since the beginning of this century and must have had the task of building their libraries from the ground floor up, on resources greater or less, generally, one fears, less. Few Colleges can have had more limited means of their own for this service than Fort Hare. From the fact of its lowly beginning, with an endowment of only a few thousand pounds, without modern buildings, with inadequate staff, with a minimum fee income, and a very limited subsidy, it may be guessed that the library was rather like Lazarus or the Grammarian, 'a picker-up of crumbs.'

Fortunately, however, about the time the College began, several publishing firms in the United Kingdom had started to issue reprints of standard English books and translations of classical and foreign works, at prices now past hoping for, even in these days of "paper backs." For our needs, one of the best of such series was "Everyman," which included some sets admirably fitted, by the stoutness and flexibility of their binding, for library use. Another was the series called "The World's Classics," and still another, of newly-written manuals, was the "Home University Library." That a new public was growing up to take advantage of such facilities was vividly brought home to me one day when I asked an African messenger what was the name of the book he had obviously been reading on his way, and discovered that it was *The Stock Exchange*!

We were not, however, entirely left to our own resources and to the books that money could buy. It is impossible here to do more than note a few of the more outstanding donations which helped to enrich the Library. All are recorded in the Calendars published annually. The very name of the Library—The Howard Pim Library—commemorates one who not only donated his own finely chosen library to the College, but in other ways proved a strong supporter from its earliest days until his death. Dr. Alexander Miller, formerly Convener of the Foreign Mission Committee of the Church of Scotland, bequeathed a set of Greek and Roman Classics, magnifi-

cantly bound, together with specimens of early books printed in Holland, Germany and England. Dr. R. B. Douglas of East London, and the Rev. D. D. Stormont of Blythwood, each bequeathed some thousands of standard works in Theology, Philosophy, Law, and General Literature, while others, ministers and missionaries, made important additions by actual volumes or by money. Accessions were also received from well-wishers in Government service, two of whom, chief inspectors of Native Schools, made donations of special interest and importance. Dr. W. G. Bennie, whose family on both sides, had early missionary connections, presented MSS of some early reductions of Bantu to writing and many volumes dealing with Bantu languages and education. Dr. D. McK. Malcolm presented a magnificent collection of *Africana* numbering more than 2000 volumes, which he had personally amassed. Africans have also contributed. Apart from several of the former students of the College from whom copies of their literary productions are beginning to be received, the Rev. J. H. Soga presented an MS Diary of his father, the Rev. Tiyo Soga, and also the Bible that was presented to the latter by Queen Victoria. There is romance even in the recording of the names of those who helped to build up the Fort Hare Library.

The story of finding library accommodation repeats the history of the College itself. At first there was none, and any corner in an old Bungalow had to suffice. When, at the end of half-a-dozen years, we built the first part of the Arts block, we did reserve a well-lit room for the library, with open shelves, and one locked cupboard for the few rare volumes we were even then beginning to accumulate, but it had to serve also as an Assembly room. For several years it fulfilled this dual purpose but when a new College Dining-Room was built, part of that became the Assembly Hall, and the books were left in quiet peace. It was only in 1942, however, that a generous grant of £6000 from the Carnegie Corporation of New York, with an equal sum provided by the Union Government, enabled us to build Henderson Hall, in which were housed the Howard Pim Library, the F. S. Malan Museum, and the English and Social Anthropology Departments. Then at length the students had room to read and the Librarian and her assistants had elbow-room to work. The plan of the Architects allowed for extensions to be easily added, but owing to unforeseen changes in the relationship of the College to the Government, and subsequent uncertainties, no extension has yet been made, though now overdue. Some

relief has been found, however, by taking in the classrooms once occupied by the English Department.

A Library without a Librarian is a misnomer. Owing to the importance of the work, a University Librarian is now generally recognised as having the status of a Professor. For a longer term than it is now pleasant to remember, Fort Hare was not able to make the appointment of a full-time Librarian, and at first we were indebted to a succession of students who, for a small honorarium, acted as part-time custodians and caretakers under the direction in an honorary capacity of a member of staff. Not until 1935 were we able to find a salary for a Librarian and even then only by combining her post with that of the Warden of the Women's Hostel, a plan that was only possible because the women students were even then few and, for catering, were attached to the Common Dining Hall of the College. Even so, as our experience was to demonstrate over and over again, only a zeal based upon deeper than professional motives could sustain the member of staff undertaking the dual task.

Miss Janet P. McCall, the lady who was invited to tackle the combined task of Librarian and Warden of the Women's Hostel, was in many ways a remarkable personality. Born and brought up in Greenock on the Firth of Clyde, she was the daughter of a business man well known for his support of Church and Social Work. She had had a sound education in the local Academy and from there went to Glasgow University intending to take an Arts degree. Unfortunately, at the end of her first year, her mother died, and being an only child she felt it her duty to relinquish her university career to keep house for her father. She had inherited his interest in public work and like him, in the years between 1906 and 1914, became an ardent supporter of the liberal party in the United Kingdom, and especially of its programme of social reform. She was also specially interested in foreign missions and became a leader of study circles which were then much in vogue as part of the continuation work of the great Edinburgh Missionary Conference of 1910. Later, Miss McCall was elected a member of the County Education Authority and served on it with her customary diligence for some years. After the death of her father she was free to consider service in one of the Mission fields in which she had shown so much interest, but by that time she was beyond the age at which Church committees like to recruit candidates. It was therefore like the fulfilment of a long-cherished wish when in 1935 she was offered and accepted the post of Warden of the Women's Hostel and College Librarian.

When she arrived the Library was still housed in the single room, its home since 1921, which was now becoming too small for the number of students and books

alike ; but plans were being prepared for the addition of another Arts block. The women students had, however, for living quarters been relegated to the old Bungalow which had been in succession, first the College itself, and then the Anglican Hostel. The men by this time had all been comfortably housed in the three Church Hostels, well-appointed and well-built, and the discrepancy between their quarters and those of the women did not accord with Miss McCall's idea of the proper relation of the sexes. She accordingly offered a donation of £500 to begin a Fund to erect a modern Hostel and, with the addition of legacies and donations from University women and their friends in South Africa, with contributions from various sources, part of a gift from the Bantu Welfare Trust, and a subsidy from the Government, the Warden and women students were able to occupy Elukhanyisweni—the House of Enlightenment—when it was declared open by Mrs. Margaret Ballinger, M.P., M.A., in April, 1941. In the following year Henderson Hall was declared open by Dr. A. W. Wilkie, C.B.E., D.D., Principal of Lovedale, who was then bringing to a close his years of service to West and South Africa, and Miss McCall had then also the satisfaction of transferring the library to more spacious quarters.

Unfortunately, the time granted her to enjoy these improved conditions was short. In 1944 she had to resign owing to ill health. She returned to the United Kingdom and died soon after, stricken with cancer. Although her service was comprised within one decade, she made a remarkable impact upon the College community. In the strategic office of Librarian she had contact with every student, while her influence upon the thirty women in her Hostel was characterized by sound common sense reinforced by her own example of generosity and self-denial. Though oblivious of the less significant conventions, and tolerant in all things of little moment, she was unyielding in her observance of principle and untiring in her supervision and care of her students. She applied the same thoroughness to her management of the library and encouraged and helped some men and women to qualify for the certificate of the Library Association. With the development of the College and the strengthening of its finances it became no longer necessary to combine the offices which Miss McCall held, but by her energy and devotion in the pioneering period she made possible to the students, and in some measure to the staff, services which could not have been provided in any other way. Her memory is kept fresh by a memorial tablet in the Dining room of Elukhanyisweni.

ALEXANDER KERR.

Wilgespruit In Winter

THE Wilgespruit Fellowship Centre, near Johannesburg, has for more than a decade been the meeting place of a great variety of Christian groups, from all sections of the South African Christian community. Its trustee is the Christian Council of South Africa. It is also the scene of an annual ecumenical work camp, sponsored by the Youth Department of the World Council of Churches.

Winter came to the valley early one year. Late April found the tall grasses, so green in summer, changing to a tawny amber. The green of the pines is deep and rich, and it seems to stay—a contrast to the grey-brown of the sturdy gums. Chrysanthemums bloom with persistence, reluctant to surrender to the mounting chill of the longer nights. After rainless weeks, the roadsides are heavy with dust, stirring and settling with each passing car. The single track leading down into the valley has three hairpin turns, and descends in a matter of fact fashion that probably characterised the first sturdy pioneer who plotted its course.

Recently I walked up this winding road from the valley floor, and realised anew what a gentle climb it is. Every few yards I paused and turned to see each time a new picture, a fresh aspect laid out below. It was early morning, and the sun was already flashing along the ridge of the south shoulder, high above me. The Warden's house is perched high atop the koppie, above and between the first and second sharp turns, and the large north-east windows were mirroring the bright rays of morning.

Down below, smoke rose almost straight up from the odd and ancient stove-pipe protruding through the iron roof of the kitchen. There is a mystery there (there are many mysteries at Wilgespruit), for always in the morning, when the fire is new, the smoke insists on pouring out into the kitchen from every possible opening, and unaccountably avoiding the pipe that would take it into the morning air. But now I turned to watch, the truant smoke had come to its senses, and was ascending in the most dignified and proper manner.

From the first bend I could see across the spruit—dry in winter—to the old scar on the other side, a gallery made by early hunters for gold, nearly 80 years ago. Nearby the proteas made black patches against the steep bank. The old stable which still serves as our meeting room shone bright, with its rough, whitewashed walls, under the red painted iron roof. Nearby, in the old dairy, others were beginning to stir. The dairy's walls of ochre-red tamped earth made a stark contrast to the stable's chalky white.

Higher up, I found myself in the direct rays of the sun

—warm, welcome and friendly. Now the whole valley began to respond, and even the grey grass, the yellowed stalks of khaki weed, and the browning leaves of our one and only oak became part of the living beauty and wonder of that lovely retreat. The cloak of mist that earlier had lain lightly over the low saddle beyond the orchard had now disappeared, and everything—tree, shrub and jagged boulder—stood out sharply to view.

I could look down on the chapel, strong and silent, but inviting too. When one recalls how long it was a building, stone upon stone, one is mindful of the slow-grinding mills of God which in His time work to His glory.

As I stood now at the highest bend, my companions below began to climb to the chapel where we were to have morning prayers together. Together! That is a kind of watch-word at Wilgespruit, never taken for granted. It is a word of hope and promise and courage. Up they came, these my brothers, not by the gentle road I had walked, but the steep steps, the shortest way, cut from the rock ledge that lies just under the thin red soil. Step by step they came, showing the zest of the morning hour.

Side by side they climbed, not thoughtful of their differences of race, colour, language and all, but very thoughtful indeed of all they possessed together; of a singleness of purpose that was like a binding cord; of a fellowship that was stronger than any destructive power.

Wilgespruit in winter? Outwardly it changes with the seasons, and winter has its magic, its restful beauty. But the real Wilgespruit is there, day after day, right round the calendar. In this land so bent by misery and misunderstanding, so impoverished by its wealth, so hardened by its weaknesses, there is a crying need for some holy ground where men can come in humility, and TOGETHER begin to grow in the sight of God. Wilgespruit is that. Just a few acres of land with some trees pointing skyward. But a place where men and God meet. A place for building, not for tearing down.

For thirteen years now this has been going on. Many hundreds of people have come into the valley, and loved it, and come again and again. Many have asked to have a share in making Wilgespruit better known, in making it a better place of meeting. Some new building has been done; more is needed.

"Is it really a time for building?" one may ask. Yes, just as it is a time for living, loving, for understanding, for working together, and for growing. These are the foundation blocks on which Wilgespruit has been built. These are the signs of the living spirit of God.

L.D.B.

Books We Commend

The Westminster Confession for Today: George S. Hendry (S.C.M. Press, London, 21/-) published in November 1960 is another book in the series entitled *The Library of History and Doctrine*.

The 253 pp. consist of an Introduction (8 pp.) followed by 35 chapters commenting on the 35 chapters of the *Westminster Confession of Faith*. The author is a Professor of Theology at Princeton University.

It is well known that the *Westminster Confession of Faith*, though it remains the Subordinate Standard of the Church of Scotland in matters of doctrine, is held as such subject to the provisions of Declaratory Acts always provided that the Fundamental Doctrines of the Christian Faith set forth therein are not affected either as to their substance or as to the subscription of Minister and Elders thereto. But what precisely are the Fundamental Doctrines? Is it certain that these doctrines could not be better expressed than they have been expressed in the *Westminster Confession*? These and similar questions have been discussed for a long time and it is well known that new Presbyterian denominations have come into being because they dissented from the passing of Declaratory Acts: they maintained, rightly or wrongly, that the only satisfactory thing to do was either to insist upon the full acceptance of the Confession as it stands, or else omit whatever the Church should decide was no longer obligatory to be believed either as to substance or form of expression or produce an entirely new Confession stating clearly what are the Fundamental Doctrines. It is also well known that certain ecumenical enthusiasts, who would appear to be discounting the importance of doctrine, or else to be conscious that doctrinal differences are a great barrier to the external unification of the Church into one great world corporation on the pattern of the Roman Catholic organisation and system, are anxious that some revision should be made of the *Westminster Confession* in the interests of what they regard as desirable liturgical and doctrinal changes. In the light of these facts the relevance of this book and its opportune appearance are obvious. As there is acute and irreconcilable difference of interpretation (and even of translation) in regard to the Scriptures themselves among the various Churches it is difficult to see that the much advocated revision of the *Westminster Confession* would serve the ends in view. Moreover what about those who want the Apostles' Creed, the Nicene Creed and other creeds not only revised but omitted from liturgical use. After all as the Primary Standard of the Faith is the Bible it would seem that the first great requisite is the general accept-

ance of the text of the Bible and the acceptance of its sole authority exclusively of all ecclesiastical, patristic or any other 'traditions of men' in matters of doctrine or liturgy. In other words no such 'Unity,' properly so called, seems possible except on the basis of the genuine acceptance of Evangelical doctrines as understood in the Church of England and in the Church of Scotland and other churches both Presbyterian and Episcopal. The plain fact of the matter, however, is that the Church of England (and to varying degrees other churches) is saturated with Anglo-Catholic doctrine and the adherents of such doctrine openly discount and deride the 39 Articles. So much is this the case, that one of the most prominent ministers in the Church of England has written that "The Church of England is in a serious position today. There are some who do not feel that the doctrinal difficulties between the Church of England and the Church of Rome amount to very much, yet the Church of Rome has more errors in its system today than it had at the time of the Reformation. Are we then to sacrifice that glorious heritage, which God has given, simply on a courtesy basis? Courtesy at all times is right but it must never be compared with those doctrinal truths which God has revealed, and for which the Reformers died."

The present reviewer has again and again read that *ecclesia reformata semper reformanda*. He accepts that but points out that all Reformation must be in accordance with the Word of God which means that it must not be in a Rome-ward direction. The doctrinal and liturgical principles of self-styled 'Catholicism' are utterly contrary to the Word of God and this has been brilliantly shown in a little book by a Waldensian minister, Roberto Nisbet, entitled '...but the Bible does not say so.' Yet here in the Church of Scotland one well-known minister is found advocating in print the introduction not merely of Confession but of the Confessional.

This book is commended as a scholarly study of the value and meaning of the *Westminster Confession of Faith* in the Presbyterian Churches of today in the English-speaking world.

THOMAS M. DONN.

All political news and comment in this issue are contributed and written to express the views of the *South African Outlook* by R. H. W. Shepherd, Lovedale, C.P.